

THE CANADA PRESBYTERIAN.

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C. BLACKETT ROBINSON, *Proprietor.*
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TO SUBSCRIBERS IN ARREARS.

The fact that so many of our readers allow their subscriptions to get far in arrears renders the publication of THE PRESBYTERIAN a very onerous task. The amount so owing now aggregates THOUSANDS OF DOLLARS. A change must take place. It is impossible for us to longer allow so unsatisfactory a state of affairs to continue, and friends are urged TO MAKE IMMEDIATE REMITTANCE. Accounts are enclosed in this issue, and we expect a prompt response.

We have all along looked upon our subscribers as HONEST AND TRUSTWORTHY; it is now for them to show that our estimate was not a great mistake.

Names in arrears for more than two years on 1st of August next will be struck from our list, and the accounts will be placed in other hands for collection.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JULY 8, 1881.

YOUNG LADIES' COLLEGES.

IT must be a matter of great satisfaction to those in the Presbyterian Church of this Dominion who have taken a practical interest in the promotion of the higher education of women to notice how the Colleges at Bradford and Ottawa have become permanent institutions, and are every year doing their work with greater efficiency, and to the entire satisfaction of an ever increasing number of the parents and guardians of the young women of our Church. We have no doubt but that the future has in store for these colleges a still brighter and more satisfactory record than even their past would indicate. The difficulties naturally connected with the first establishment of such colleges have been almost all successfully surmounted. They have become widely known as supplying a want in our educational system, which has long been painfully felt and often bitterly deplored; while the terms fixed upon are so moderate as to put the advantages they offer within the reach of very many of the well-to-do Presbyterians of Canada, who have hitherto been inclined to allow their daughters to receive only the comparatively limited education supplied by our common schools. It is very evident that if matters were as they ought to be many more than two such institutions would be fully supported by the Presbyterians of Canada. We have no doubt this will be the case at no distant day. In the meantime, however, let those already in operation be fully supported, and then when they can no longer accommodate all who seek admittance it will be comparatively easy and pleasant to establish others.

FRENCH EVANGELIZATION.

WE call attention to the circular issued by the Board of French Evangelization, which will be found in another column. It will be seen that a collection in aid of the funds of the Board has been ordered by the Assembly in all the congregations and mission stations of the Church where there are not missionary associations or other special arrangements for raising funds for the different "schemes." It is to be regretted that there are still so many of the kind referred to, and that of these so many think it right, apparently, and decent to give nothing to this and other missionary enterprises. Perhaps in a good many instances this may arise from a mistaken view of Presbyterian order on the part of the office-bearers in these defaulting congregations and stations. It has been too often

forgotten that the supreme court of the Church has direct access to the members of every congregation in the body, and that no session or board of management has any right to interfere with the arrangements of that court, or to say whether or not its orders shall be carried out. By far the best and most fruitful plan for raising missionary funds is, no doubt, to have in every case a regularly organized and systematically wrought association. But in the absence of this the yearly collections appointed by the Assembly ought all to be taken up, and no session has any right to say that such collections shall not be made. What may be the importance attached to this scheme or to that, it is for individual congregations to say by the varied liberality which in each instance may be displayed. This, however, can only be done by the opportunity being afforded, and that minister or session that pre-judges the matter and says that such a collection is not thought in the circumstances to be wise or prudent, shews either a defective knowledge of Presbyterian order or a disregard of ordination vows, which is at once regrettable and blameworthy. Much or little, these collections ought all to be taken, while the supreme court on the other hand will shew its prudence by not making them so numerous as to reduce many or all of them to mere shams. We have heard of cases in which, though there were no missionary associations, congregations never have had an opportunity of making any effort in the appointed way for the different Church schemes. In such instances surely Presbyteries are blameworthy if they do not discipline those who presume to say what arrangements of the Assembly shall be carried out and what shall not. Sure we are in any case that it is a short sighted policy to prevent weak and struggling congregations from taking part in extra-congregational work, for it cuts them off from living sympathy with the great missionary enterprise, and by leading them not to do their best in helping others, makes them infallibly both less able and less willing to help themselves. We sincerely hope, then, that the collection for French Evangelization will be taken up in all the congregations and mission stations of the Church where there are no missionary associations, and as far as possible on the day fixed by the Assembly. There may be cases where it is either impossible or in the last degree undesirable to have this done. But in the vast majority of instances it will be found by far the best plan to keep to the fixed day, and give the people the opportunity of contributing as God has prospered them, and as they think the urgency and the importance of the particular scheme may demand. Let none say: "Ours is but a mission station, itself getting help from the central fund." That fact is only a greater reason for such a congregation or station having a pecuniary interest however small in every scheme which the Church has entered upon, and is bound to sustain. If the work is God's, every one of His people will desire to have a share in it, and there is in this as in other connections a very evident and a very appropriate significance in the words of the Master: "Where your treasure is, there will your heart be also." If there is interest there will be effort—and effort which in most cases will take the form of contribution. And if there is pecuniary contribution there will be a continued deepening of the interest in that work for which the treasure is given and a growing desire to know all about what is done with the money and what may have been the results.

THE IRISH PRESBYTERIAN ASSEMBLY.

THE General Assembly of the Irish Presbyterian Church met in Dublin on the 6th ult. The well-known Dr. Fleming Stevenson was chosen Moderator unanimously.

The report on statistics shewed that two congregations had been added during the year, and that there were now 567 congregations and stations in the Church. The total sum raised for all purposes during the year had been £140,749, being £909 more than last year, but considerably behind what was raised in either 1878 or 1879. For sustentation there had been raised £22,266, or £161 less.

The sum paid to ministers was almost exactly the same as in the previous year, viz., £44,948.

The membership had decreased during the year by no less than 388 families or 1,221 communicants. This decrease is mostly due to emigration. The number of contributors to the Sustentation Fund had, notwithstanding, increased.

The average stipend paid by the people was £80, and the average income of ministers from all sources was £179 or \$895.

The average contribution per family for all purposes had been nearly \$9, and per member nearly \$7. The number of Sabbath scholars returned was \$87,047, which gives only about one child from each family.

In connection with the report on the state of religion a resolution was adopted, recommending among other things "that a text-book be adopted or prepared for the instruction of the youth of the Church in the doctrine, constitution and government of the Presbyterian Church and the Scriptural authority for the same"—a recommendation, by the way, quite as much needed in Canada as in Ireland.

From the report on temperance laid before the Assembly it appears that the "Sunday Closing Act" had had a very marked effect in reducing the consumption of intoxicating liquors. In the year before that Act came into operation £11,000,000 had been spent on spirits and beer. The year immediately after the amount fell to £9,375,695, while last year it was down to £9,174,803—thus within two years making a decrease of £1,777,526 per annum. The Convener of the Committee in closing his report made the very sensible, though almost self-evidently true, statement that if the people of Ireland would only save the money they spent on strong drink they could very speedily buy up the whole Irish soil and every father of a family could be in possession of a freehold. Most true not only for Ireland but for all the world. The land and trade difficulties everywhere would be wonderfully simplified if people would only save and be sober; but the great mass either can't or won't understand this.

The next meeting of Assembly is to be held in Belfast on the first Monday of June next. There was, upon the whole, no very burning question before this Assembly, so that all the business was transacted quietly and with general harmony.

PROTESTANTISM NEITHER DEAD NOR DYING.

A GOOD many seem to have an especial pleasure in either boldly saying that Christianity is in the last stage of decrepitude or in trying to get credit for candour by a sort of affectedly regretful acknowledgment that such seems, upon the whole, to be very much the fact. A great many more who will scarcely venture upon such assertions in connection with Christianity have no doubt at all about Protestantism being in the serene and yellow leaf and fast hastening to its grave. According to such the very name implies mere negation, and for that a threatened existence, it seems, is impossible. Now, without staying to shew that Protestantism is the very reverse of being made up of a bundle of negatives, we shall give some additional statistics to shew yet more clearly that Protestantism instead of dying of inanition is going forward prospering and to prosper, always exercising an increasing amount of influence and always counting an increased number of adherents. We do not profess to have collected those facts at firsthand, but we know that they have been gathered with great care, and that they may be depended upon as substantially correct. The number of Sabbath school scholars in the different Protestant Churches throughout the world we have already given at thirteen millions, of whom there are considerably over seven millions on this continent. This advance has been made chiefly during the last fifty years, for in 1830 there were not all together very much more than a million and a half. When we come from Protestant Sabbath schools to Protestant populations the figures are equally marvellous and equally encouraging. It is estimated by the most reliable authorities that the present population of the earth is very nearly fifteen hundred millions. Of these it is calculated that there are 410,000,000 in the three great Christian divisions of Roman Catholic, Greek Church and Protestant. This gives an increase since 1800 of a larger percentage than took place during all the previous eighteen centuries. No doubt, of such a large number there are very many who are Christians only in name, but has this not been the case in every past century quite as much as in the present? If then such is the present number of so-called Christians the question comes to be answered, What has been the relative increase in these three sections of Christendom? and the answer is as curious as to en-